2: Batchelor M-5 (1877-1924)1927
AB6 Ainu AB6

CHAPTER XI

WOMEN AND THEIR WORK

The Ainu women, I found, rose quite early in the morning and worked assiduously all day long, and I thought it very hard on Mrs. Penri when I saw she had so much to do alone in her garden, for her adopted daughter had committed suicide and the son was quite useless. I therefore one day had a quiet talk with Penri himself on the matter, and told him I thought he ought to go and help his wife sometimes when he was not busy. But in this I soon found that I had made a mistake.

For, as has been stated in another chapter, the wife always used to look upon it as her duty and privilege to attend to her husband's wants, to till the soil and provide all the millet, vegetables, and other garden stuff. When I spoke to her husband he told me this, but I thought he might perhaps be making excuses for not turning out and doing what I supposed to be "his bit." So, one morning I went off by way of example to the lady's garden and set to work helping her with her task. But Mrs. Penri

SLING FOR CARRYING BUNDLES
1. is the top which is placed over the forehead.
2. is the lower end which rests on the lower part of the back.

2: Batchelor M-5 (1877-1924)1927
AB6 Ainu AB6

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SAMARIA AND HER GRANDCHILD

2: Batchelor M-5 (1877-1924)1927
AB6 Ainu AB6

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AN OLD-TIME MAN
(Very characteristic, fifty years ago)

3: Hitchcock N-5 (1888) 1891 AB6 Ainu AB6

been colored black and brown for the same purpose. The brown color is produced by soaking the bark in water along with the bark of *Æsculus turbinata*. The black color is similarly produced from the bark of the *kan-no-ki*, (*Alnus Maritima*.) The *suge* is also used for making small bags. Similar bags are sometimes made of straw.

The bark of the Linden (*Filia cordata*) is much used for twine, and a strong braided cord is made of this fiber. The Aino fish-nets are made of the same material.

CARRYING BURDENS.

The usual mode of carrying burdens is by means of a band of woven or braided *ohiyo*, *Ulmus Montana* bark, passing over the forehead and tied behind the load on the back, as represented in Plate CV. These bands, called *tara* or *packai tara*, are used also for carrying babes on the back. Sometimes a straight stick, about 15 inches in length, is tied so as to hang horizontally in the proper position to support the burden, as shown by one of the bands in the collection. The Aino women make great use of these *tara*. They will carry very heavy loads with them, and it is customary for them to bring large tubs of water to their homes precisely as the man represented in Plate CV is carrying an empty tub.

MODE OF GREETING.

The Aino ceremony of greeting is simple and pleasing. The two hands are placed together with palms upward and outward. They are then gracefully raised to the chin and moved downward, stroking the long beard. They may not indeed touch the beard, but the movement is the same. It may be shortened to a mere flourish of the hands, just as a bow may be made formal or short.

It is now quite customary for the Ainos to bow in greeting. Sometimes they squat on the floor, and then bend over until their foreheads nearly touch it. This custom is undoubtedly borrowed from the Japanese, and is not at all pleasing, as their original form of greeting certainly is. A good description of the usual form of greeting is thus given by Mr. Blackiston:

> My Aino was a stranger to these people, so on meeting, before exchanging a word, he went through a ceremonious form of salutation individually with each of the principal men. This they performed by going down on their knees, holding out the hands with the palms together, rubbed them backward and forward twice, the saluted party following the motions of the saluting one, then raised both hands to a level with the chin, palms uppermost, lowered them, raised them again, stroking the beard, lowered them and performed the last operation over again, which completed the ceremony.

Mr. Greey thus describes the Aino greeting represented in Plate CVI, taken from the original Japanese drawing:

> The three chiefs placed their left hands over their right and began to rub them. This they continued to do for over five minutes, during which time they looked very

3: Hitchcock N-5 (1888) 1891 AB6 Ainu AB6

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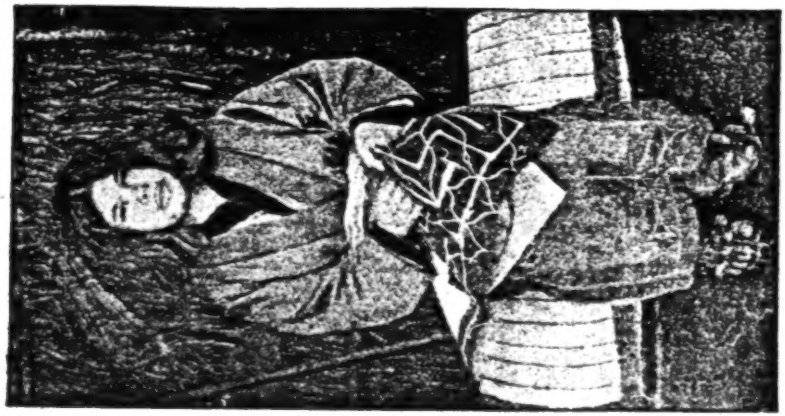

GIRL EMBROIDERING.

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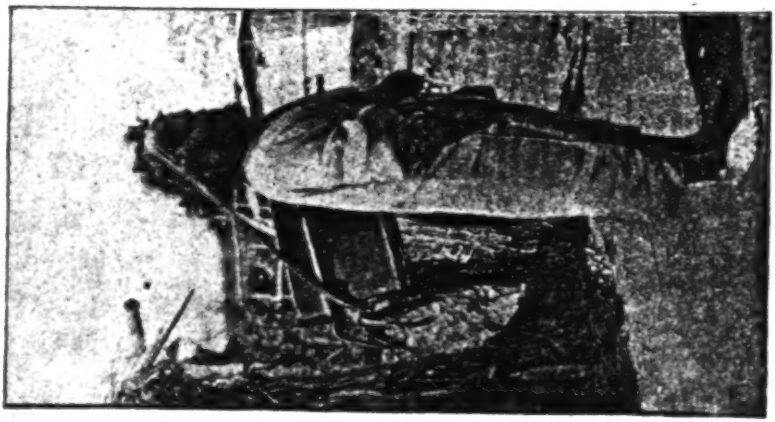

MAN CARRYING A TUB.

[Facing p. 464 (B)]

3: Hitchcock N-5 (1888) 1891 AB6 Ainu AB6

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[286] *Ohiyo cloth.*—Woven of the bark of the ohiyo or mountain elm, *Ulmus montana*, with stripes of blue and bright colored cotton. A very strong durable cloth which has been in universal use by the Ainos, but which is now being replaced by the more comfortable Japanese cotton fabrics. Width, 13 inches. Ainos of Yezo, 1888. 150665

Loom.—With warp of elm bark and a small piece of cloth woven, showing the reed, shuttle, beater, etc. Weaving is usually done by the women, who sit on the floor and stretch the warp from the beams of the house. (See Fig. 82.) A similar loom arranged for use is shown in the section of textiles. Ainos of Yezo, 1888. 150666

[291] *Ohiyo belt.*—Belt woven of elm bark on a small loom made for the purpose. Used as a belt outside the coat. Length, 8 feet; width, 1 inch. Ainos of Shari, Yezo, 1888. 150667

[415] *Bark water bucket and dipper.*—Made of birch bark. Used for holding water. (See Fig. 73.) Ainos of Yezo, 1888. 150668

Bark basket.—Made of ohiyo bark with handle of the same bark twisted. Ainos of Piratori, Yezo, 1888. 150669

Wooden ladle.—"Kasup." A large ladle used for dipping food from the kettle. Ainos of Piratori, Yezo, 1888. 150670

[291] *Ohiyo belt.*—Made of the ohiyo or elm bark, with stripes of colored cotton. Ainos of Yezo, 1888. 150671

Conical bark bag.—Made of the bark of the linden tree. Ainos of Piratori, Yezo, 1888. 150672

[415] *Bark dish for fish.*—Very rudely made by binding the bark into the form of a deep dish and tying the ends with bark rope between short sticks to preserve the shape. Ainos of Piratori, Yezo, 1888. 150673

Bark dipper.—Made of birch bark, with a wooden handle. Ainos of Piratori, Yezo, 1888. 150674

[411] *Spear.*—A two-pronged spear used for spearing seals or large fish, salmon, etc. The two points of sheet iron, sharpened, are set in barb-shaped pieces of hard wood, which fit loosely over the ends of the prongs of the shaft, and are held in place by the tension of the bark rope, to which they are securely attached. When the weapon strikes the barbs enter the flesh and become detached from the shaft, but they are securely held by the line until the animal is killed or exhausted. The points are sometimes poisoned. (See Fig. 85.) Ainos of Abashira, Yezo, 1888. Length of shaft 15 feet. 150675

Small bag.—Made of the rush *Scirpus*, with a cord to swing over the shoulder. Ainos of Yezo, 1888. 150676

Ohiyo bark.—The bark of the mountain elm, *Ulmus montana*, used principally for making cloth for clothing. The specimens show how the bark readily splits into numerous thin, broad bands or layers, from which long, narrow threads for weaving are drawn, tied end to end, and wound into balls like 150650. Ainos of Yezo, 1888. 150677

Dried salmon.—Fish cut into long strips and dried over the smoky fire in the house. Ainos of Shari, Yezo, 1888. 150678

[482] *Carrying band.*—A braided band of ohiyo, used for carrying children and loads on the back. The broad middle part is placed on the forehead, and the ends tied under the burden on the back. Three specimens. (See also 150757.) Ainos of Yezo, 1888. 150679, 150680, 150683

This system of carrying children and loads is universal. The women carry large wooden tubs of water on their backs in this manner. (See Plate CV.)

[276] *Tobacco pipe.*—A pipe 3 feet in length, the usual form, but of very unusual size. Ainos of Yezo, 1888. 150681

Hoe.—Fashioned from a branch of a tree, the blade being formed by sharpening the stub of the main branch. An extremely rude instrument. Ainos of Yezo, 1888. 150682

3: Hitchcock N-5 (1888) 1891 AB6 Ainu AB6

126 +82 *Carrying band with stick.*—The band passes over the forehead in the same manner as 150679, but the load is supported on a stick about 15 inches in length which is held horizontally across the back. Ainos of Yezo, 1888. 150757

126 *Arrow with bone head.*—This form not very much used, bamboo heads being most common. Ainos of Yezo, 1888. 150758

+11 *Arrow and small holder.*—The arrow of the usual form with bamboo head, poisoned for shooting bears. The holder made of leaves of scrub bamboo bound together with bark. Ainos of Yezo, 1888. 150759

Stone arrowheads.—From various parts of Yezo, found in the ground near the surface. Made of obsidian and chert. From three-quarters of an inch to over 2 inches in length. Probably made by the Ainos and used by them within the historic period. Ainos of Yezo, 1888. 150760

[278] *Arrow poison.*—Prepared from the root of the aconite plant. Used to kill bears. The poison acts very quickly, and a wounded animal drops dead a few yards from where he is struck. Ainos of Yezo, 1888. 150761, 150762

126 [224] *Rat trap.*—A kind of bow-trap in which the animal is caught between the arrow head and the frame of the trap. Ainos of Piratori, Yezo, 1888. 150764

Hooked stick.—Used to hold the stew-pot over the fire. The stick is suspended from the beams overhead by means of a slender rod or a bark rope. Ainos of Yezo, 1888. 150767

[482] *Baby carrier.*—The band is placed around the breast instead of on the forehead, as with the Ainos. The child is carried in the sling on the back. Kurile Island natives on the Island of Shikotan, Japan, 1888. 150768

Aconite plant.—The leaves and flowers of the *Aconitum Japonicum* Thunb'g, from the roots of which the Ainos make the arrow poison. Island of Yezo, 1888. 150769

The following articles are the gift of the Sapporo Agricultural College:

Dried fish.—Salmon dried and salted. Tsuishikari Ainos, Yezo, 1888. 150770

Wooden spoon.—Rudely carved handle. Tsuishikari Ainos, Yezo, 1888. 150773

Wooden dish with handle.—This form not observed among the Yezo Ainos. Length, including handle, 15 inches; width, 9 inches. (See Fig. 69.) Tsuishikari Ainos, Yezo, 1888. 150774

[415] *Bark fish tray.*—A large flat tray of bark, with the sides turned up slightly, strengthened with bamboo strips and bound with bark filaments. Length, 18 inches; width, 12 inches. Tsuishikari Ainos, Yezo, 1888. 150775

Oblong deep dish.—Dug out of a piece of wood, with a flat projection at one end for a handle. Used as a rice bowl. Length, 12 inches. Tsuishikari Ainos, Yezo, 1888. 150776

Wooden dish.—Wooden dish of peculiar shape; one end deeply excavated, the other end more shallow, resting on two legs. (See Fig. 69.) Tsuishikari Ainos, Yezo, 1888. 150777

Japanese short sword.—An old sword, regarded as a precious treasure by the people; doubtless a family heirloom. Tsuishikari Ainos, Yezo, 1888. 150778

Man's coat.—Made of the ohiyo or elm-bark cloth; embroidered with cotton yarn on a blue-black cotton ground. Tsuishikari Ainos, Yezo, 1888. 150779

Woman's coat.—Made of the ohiyo or elm-bark cloth; precisely like a man's coat but embroidered directly on the bark cloth with blue, red, and yellow cotton yarn. Tsuishikari Ainos, Yezo, 1888. 150780

[291] *Belt.*—Made of ohiyo; rather wider than the belts of the Yezo Ainos. Length 86 inches; width 2 inches. Tsuishikari Ainos, Yezo, 1888. 150781

Apron.—Made of ohiyo, with cotton embroidery. Tsuishikari Ainos, Yezo, 1888. 150782

Leggins.—Made of ohiyo cloth, embroidered with cotton. Tsuishikari Ainos, Yezo, 1888. 150783

Bow.—A plain bow of the form common throughout Yezo. Tsuishikari Ainos, Yezo, 1889. 150784

4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6

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UTAROP ROCKS.

CHAPTER V.

From the Saru River to Cape Erimo.

AFTER quitting Saru Mombets I was altogether out of the beaten tracks. The twenty-two miles to Shimokebo were monotonous in the extreme. High cliffs towered above me on the one side, and the sea stretched into infinity on the other. River after river had to be waded, the At-pets,[1] the Nii-pak-pets,[2] and the Shibe-gari-pets.[3] The Nii-pak-pets is wide and fairly deep. Near the At-pets river the Japanese Government has established a horse farm, in order to improve the breed of Yezo ponies. A few miserable Ainu huts are scattered along the coast, and millions of scavenger crows, with their monotonous cries, seem to claim sovereignty over these shores. Near the Takae village, on the Nii-kap-pets, is an enormous perpendicular cliff, which, jutting out into the

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[1] At-pets—Elm-tree river (*at*, elm-tree ; *pets*, river).

[2] Nii-pak-pets—also called Nakap-pets. *Nii*, a wood ; *pak*, under ; *na*, more ; *kap*, bark of tree.

[3] Shibe-gari-pets—Salmon-trout river.

[P. 35]

4: Landor T-5 (ca. 1890)1893 AB6 Ainu AB6

spot on her upper lip. She walked a few steps forward, and when she saw me she stopped. She looked at me and I looked at her. Hers, with her soft eyes, was one of those looks which a man feels right through his body, notwithstanding all the self-control he may possess. There she stood, a graceful silhouette, with a bucket made of tree-bark in one hand and a vine-tree rope in the other, her supple figure almost motionless, and her eyes fixed on me. She was the most lovely Ainu girl I had ever come across, and not nearly so hairy as most of them. Indeed, in that soft twilight, and her wavy long hair blown by the fresh breeze, she was a perfect dream.

AN AINU BELLE.

"Wakka!" ("Water!") cried an angry old voice from inside the hut, interrupting the beginning of our romance, and she sadly went to the brook, filled her bucket with water, and took it into the hut. It was only a few seconds before she reappeared, and came closer, and I finished the sketch somewhat hurriedly.

"Let me see the tattoo on your arm," I asked her, and to my surprise the pretty maid took my hand in both her own, gave me one of those looks that I shall never forget, and her head fell on my shoulder. She clutched my hand tightly, and pressed it to her chest, and a force stronger than myself brought her and myself to the neighbouring forest. There we wandered and wandered till it grew very dark; we sat down, we chattered, we made love to each other; then we returned.

4: Landor T-5 (ca. 1890)1893 AB6 Ainu AB6

Weights and burdens are carried entirely by women and they carry them either on the head, if the load be not too heavy, or on the back by means of a *Thiaske Tarra*, or simply *Tarra*, a long ribbon-like band tied round the bundle, leaving a loop which goes over the forehead, thus dividing the weight between the shoulders and the forehead. When carrying a weight with the *Tarra* the woman stoops, and the greater the weight the lower the head has to be. The strain on the forehead and muscles of the neck is greatly modified by bending the body more or less; the weight increasing on the shoulders in proportion as the pull decreases from the forehead. The advantage of this contrivance is that it leaves both hands free. Very heavy loads can be carried by average women with this simple contrivance, and its common use may account for the strong and well-developed necks noticeable among them, but not among the men. Children are carried on the back of other children by means of a modified *Tarra* that has a stick about twenty inches long, the two ends of which are fastened to the two ends of the band. The child carried sits comfortably on this stick while the centre part of the *Tarra* rests on the head of the child-carrier. This centre part is generally lined with a piece of skin or cloth, and ornamented with a few simple Ainu designs. A weight which cannot be lifted with both hands is easily borne for a long distance by the aid of the *Tarra;* and I should think that with it a strong woman could carry on her back a load, say, of from eighty to ninety pounds. It is difficult to institute comparative tests of strength, as constant practice, without counting "knack," often enables a person to perform feats which baffle a much stronger man. Taken altogether, the Ainu strength is relative to their height; but they are somewhat below the average Caucasian races both in endurance, and yet more in speed and muscular power.

THE THIASKE-TARRA, FOR CARRYING CHILDREN.

When actively employed, the Ainu can abstain from food for fourteen or sixteen hours; when quiescent for about twenty. They can go without drink (when it is not alcoholic) for ten or twelve hours without feeling inconvenience. A pebble is often sucked, or a straw is chewed when fluid is not obtainable,

4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6

Ainu uses all four fingers and his thumb as well, as in carrying food to his mouth, picking up small objects, lifting a cup, pulling his own hair, scratching his ears, &c. That the Ainu have more muscular power in the head than either in the hands or feet when violent exertion is required is certain, as I had frequent proof when requiring natives to make my baggage fast with ropes to my pack-saddle. Where a European would have done this by passing the ropes round the baggage and pulling them fast to the saddle, the Ainu set his foot (generally the right) against the baggage and pulled the ropes with his teeth. By this method he used one-third more force than he would had he done his work with his hands. Though the Ainu are very supple about the body, they are nevertheless stiffer than we are about the knees and hands, which last peculiarity prevents them from learning any kind of sleight-of-hand. They are supple because of the singular flexibility of their spine and the "looseness" of their arms about their shoulders. When resting or tired, the shoulders droop so far forward as to prove that the muscular tension which we constantly exert to have "square shoulders" is foreign to the hairy people. The Ainu are deficient in biceps, and such an arm as a blacksmith's or athlete's, which is not uncommon among ourselves, is in Ainuland a thing unknown. Their muscles have not the firmness of those of civilised men. Want of use entails loss of power in the muscular system, and that, unfortunately, produces further results in paralysis, *kaki*, and rheumatism. In the legs the *tendo Achillis*, which often assumes such enormous proportions with us, is only moderately developed with them, though it is generally larger than the biceps, owing to the habit of walking and riding. Notwithstanding this, the centre of muscular power, as we have seen, is undoubtedly in the head, as with inferior animals; and the Ainu are fully aware of this, for if not why should they carry all weights on the head or by the help of the head? Why should they use their teeth instead of their hands when an extra powerful pull is required? And why should they *push* with their heads when pulling with their teeth is not practicable?

Having examined the different movements of the Ainu, let us now take some account of their attitudes. What struck me

4: Landor T-5 (ca. 1890)1893 AB6 Ainu AB6

154 most was the unconscious ease with which they stood, sat, and slept, no matter in what circumstances.

It may be well to repeat here that the Ainu are not burdened, as we are, with articles of furniture and a code of manners which so greatly modify our attitudes and make us conscious of all we do. Moreover, we wear crippling boots and nonsensical garments, which, besides not being ornamental, more or less alter and deform different parts of our body, considerably restrict certain attitudes, and greatly stiffen some of our limbs; as, for example, the exaggerated smallness of waist in women.

144 It is remarkable what a close resemblance the hairy people bear to the prehistoric man as constructed by *savants* out of skulls and skeletons—a resemblance found, I believe, in no other race of savages.

516 192 Take an Ainu standing at ease; he carries his head straight, but without stretching his neck, so that if a horizontal line were passed through the *meatus auditorius* it would cut the face directly under the eyes. If another line were drawn perpendicular to the horizontal, we should find that the front of the face is not on the same plane with the forehead, but projects considerably beyond in its lower part. In thoroughbred Ainu the head is well posed on the cervical vertebræ, and seldom shows an inclination from back to front, from right to left, or *vice versâ*; but in half-castes an inclination forward, and also slightly from the left to the right, is a marked characteristic.

The body when standing still is a trifle inclined forward, but when walking the inclination is greatly increased.

The body is well balanced, and this inclination is partly due to the head being abnormally large for the body; also to the habit of keeping the knees slightly bent either when standing still or when in motion.

● [480] The women, through carrying heavy weights on the head, are straighter than men when standing as well as when walking without a burden. Their spinal column describes a gentle curve inwards, while with men it has a slight tendency outwards. When an Ainu is standing at rest his arms hang by his side, the palms of the hands are turned inwards with a small inclination towards the front. But a pose which is

7:Munro & Seligman D. E-4. 5 (ca. 1900-1942) 1963
AB6 Ainu AB6

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[688] by most Ainu. At Nioi, a few miles from Nibutani, a man wore the clothes of a deceased person; he was the first victim of a terrible epidemic of smallpox, and this was believed to be due to his action.

Two tunics are put upon the corpse. The first is adjusted to the body, but with the right side folded over the left, the reverse of the customary style for both men and women. The second is laid over the body with the back lying over the chest. Although men usually sleep with the tunic laid over the chest, nobody would ever wear a tunic in this way, and if a child were to put on his tunic back to front he would be severely scolded. Some mourners return from a
[531] funeral with their tunics inside out. A tunic for the dead ought to be a *kapara amip* with white embroidery,[1] as used on ceremonial occasions. Bright colours are prohibited.

[301] Trinkets, except earrings actually in their ears, were not usually buried with the dead. A necklace of beads (*tamasai*) was put on and left till the body was about to be buried.

● [482] Of three articles specially prepared for the dead the most significant is the *tara* or headband for supporting burdens on the back. The ordinary one has four cords joined to one, but this one has only three. Leggings and mittens (*hosh* and *tek-un-be*) are made
[287] and kept for the dead. The former used to be made of bast fibres
[177] from a lime tree or of deer-skin, and the latter of some kind of fur;
[531] for many years both have been made of Japanese cloth, mostly cotton. All that I have seen are embroidered in black and white.
[286] Lastly there are two special cords. The first, *utoki-at*, is plaited of black and white strands of hemp. It is used to lace up the mat which was formerly always, and is still sometimes, used instead of a coffin to contain the body. The second, *para-muriri*, also of hemp (*hai pungara*, *Celastrus orpiculata*),[2] is also plaited, sometimes of black and white strands and sometimes of white only. This cord is tied to the mat-enclosed corpse and then to the carrying-pole (*chito-ma-ni*)[3] from which it is suspended on the way to the grave.

[184] [1] This applies to some districts such as Yakumo and Chikapumi. In others the same *kapara amip* was used for all ceremonies. Munro does not mention the sandals (*shianbappu-keri*) specially made for the dead (Natori, *Whale Hunting by the Volcanic Bay Ainu*, Sapporo, 1945, p. 154).—H.W.

[824] [2] These cords were usually made from *Urtica takeda* or *Laportea bulbifera* (Natori, *Whale Hunting by the Volcanic Bay Ainu*, Sapporo, 1945, p. 154).—H.W.

[3] This term means 'dreadful tree' and is another name for the grave-post. The carrying-pole is usually called *ot-ani-ni* (cf. Tozabayashi, *Japanese Journal*